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THE

MISAPPLICATION OF LABOUR:

A LECTURE,

BY

FRANCIS DRUMMOND FULFORD, Esq.

"Quàm melius fundum colere atque ornare paternum
Quamvis exiguum faciet, quàm tendere fines
Ulterius semper, fundumque annectere fundo.
Divitias immensus ager, nimiasque potentis
Monstrat opes domini; benè cultus at indicat artem
Ingeniumque viri, et majorem fructibus æquat."

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INTRODUCTORY REMARKS.

The following lecture was delivered before "the Hemmingford Mechanics' Institute," and also before "the Church of England Association for Young Men of Montreal," during the month of January, 1859.

The limits of a lecture being necessarily restricted, there are many topics which have been left out, and others treated only in a very general manner; but I hope that I have shewn sufficiently clearly that a great improvement in our agricultural system is called for, and that all classes of society are more or less interested in the movement. I have endeavoured to shew that the interests of the manufacturer and the farmer are not conflicting; but that they are mutually interested in developing their respective trades: for it is only by bringing about a higher state of farming that we can hope to see machinery more generally used in cultivation. And it is obvious, that the upholsterer and the cabinetmaker, the dry goods and the hardware merchants, must receive an increase of business from the increased means and accompanying wants of the farmer. And I think that upon a due consideration of the question, it will be found not to be the interest of the manufacturing classes of the community to oppose the application of a portion of the public money to agriculture; but that their interest, as well as their right and duty, is to see that the public

grants, so appropriated, are not wasted, but are really furthering the objects for which they were intended,—the development of the natural products of the Province.

Pauperism in our great cities, that plague-spot of the Mother Country, is a subject which is already beginning to trouble the minds of those in authority; and it is becoming an anxious question, where to find a remedy for it. A great portion of destitution arises doubtless from an inability to obtain employment. The sums, given by the different churches to charity, already shew a large annual amount of money expended, without any corresponding return; and, in the course of a few years, should pauperism increase at its present ratio, the country will be called upon, either by public grants or local rates, to contribute a vast sum for its direct relief. Now if, by granting assistance to agriculture, we can bring about such a system of farming as will demand the employment of a large amount of extra labor, those, who are now unemployed, would no longer have the excuse that they can get no work, and would become at once either self-supporting or vagrants; whilst those funds, which the churches at present dispense for their support, would then become applicable to the sick, the aged, and the infirm.

An experience of eight years has shewn me that there is a steady, though slow improvement, going on; but I confess that I see no reason why, with such a soil as we possess, we should not emulate the condition of parts of the neighbouring States; where, with much greater difficulties to contend with, the energies of the people have rendered farming a highly remunerative undertaking.

F. D. FULFORD.

Montreal, Feb. 1, 1859.

THE MISAPPLICATION OF LABOR.

When the primeval curse was pronounced upon man, for his disobedience of the Divine will, a portion of the sentence was, that he and his descendants forever, should eat their bread in labor. And as we are all aware that even at this present time, although nearly 6000 years have elapsed since that declaration of punishment, labor in some of its varied forms, whether of that bodily kind which exhausts the system and draws forth sweat upon the brow, or of that mental character which furrows the cheek, bedims the eye, and anticipates the hand of time, has ever been attendant upon sinful man, and is as necessary to the fulfilment of his destiny as those frail forms which have to bear its sufferings. But while contemplating man as laboring

under the judgment of an offended Maker, we must not lose sight of the great fact that He is at the same time a God of mercy. He always permits a blessing to attend upon a curse, and at the very time that He was condemning man to eternal destruction, He opened to him a means of escape; for He has endowed every human being with certain gifts of talents, whether they be for designing or execution. And in proportion to the manner in which we use those talents, will be the mead of our punishment or reward, and labor is the means which God has vouchsafed to us of developing those faculties. There are three states in which we can exist with regard to them, —we can either apply them rightly, we can misapply them, or we can not apply them at all. I will leave to those Reverend Gentlemen, whose duty it more peculiarly is, the consideration of this subject in its religious bearing, and, having contented myself with pointing out to you that it is inseparable from man's destiny, I will proceed to regard the misapplication of labor as it affects society. The dignity and pleasure resulting from labor well bestowed, has been forcibly set out in the following lines to industry :—

" Queen of all virtues! for, whate'er we call
Godlike and great, 'tis thou obtainest it all.
No task too arduous for thy strong essay,

And art and nature own thy potent sway.
Inspired by thee to each superior aim,
We press with ardour thro' the paths of fame,
Up to the sacred top, and leave behind
Th' inglorious crowd, the herd of human kind;
While wisdom round us pours her heavenly ray,
And old experience guides our steady way.
No anxious care, no furious lusts control,
The free habitual vigour of the soul.
Each part, each station, gracefully we fill,
And bend and shape our fortunes to our will.
The hero down thro' every age renowned,
With triumph, praise, and glorious titles crowned,
By thee has gained his honorable spoils,
And mighty fame achieved by mighty toils.
The sage, whilst learning studious he pursues,
By thee the stubborn sciences subdues;
Through truth's wide fields expatiates unconfined,
And stores forever his capacious mind.
Nor seek the lower ranks thy aid in vain:
The poor mechanic and the lab'ring swain,—
Health, peace, and sweet content to these it brings,
More precious prizes than the wealth of kings.
When whelming round us death's sad terrors roll,
'Tis thou speak'st peace and comfort to the soul.
Then if our recollecting thoughts present
A well-planned life in virtuous labor spent,—
If useful we have passed through every stage
And paid our debt of service to the age,—
If still we've made our duty our delight
Nor hid our master's talent from our sight,
All's well! 'tis all by our own heart approved,
From hence we pass by God and man beloved,—
Cheerful we pass, to Heaven's high will resigned,
And leave a blessed memory behind."

Man in his social state is dependant in a great measure upon others for his support, which constitutes an indebtedness from him to society; therefore any loss which he may sustain, falls not only upon him individually, but is reflected back upon society in general. Thus we find that if the wheat crop fails in certain districts, the loss not merely affects those who raised that crop, but there being an insufficient supply, society in general suffers. But with regard to labor, what I want to point out to you is, that every man's labor belongs to the community, because as the community is benefitted by the general wealth, they have by the same rule an equal interest in that which produces the wealth, viz., labour. So by the same shewing society are losers when labor is misapplied, that is when it is not used in the most economical form, or when it is applied in such a manner that the earth does not produce as much as it might if it were exercised on a different system. For example, if the soil is of such a nature that by judicious management it could produce 25 bushels of grain per acre, and yet the average yields is only 12½ bushels, it is manifest that there is an annual loss to society of 50 per cent.

In this country every man—(I speak generally: there are a few but I am afraid a very few

exceptions)—every man tries to do too much, and, as a matter of consequence, naturally fails. As a writer, who died some 150 years ago, has observed, "It is not the extent of land, but the annual rent which gives the value." The contrary seems to hold good here. If, by good management, an acre of land will produce 25 bushels of wheat, and this is a low average, for there are parts of Lincolnshire and Cambridgeshire which yield from 60 to 70, how is it that the average of Canada is only about 12½. One would suppose that land that could produce those gigantic trees that we see in every direction would be capable of producing other crops, and no doubt it has the capability. But where 100 acres are tilled in a negligent manner, where there is no drainage, no removal of stones, an insufficiency of manure laid on, and an inattention to the rotation of crops, it ceases to be a marvel that the returns are not larger, and the only wonder is that farms cultivated under such a system produce anything at all. If, on the other hand, the farmer was to reason with himself, and say, I will cultivate half, or even less, of my usual extent of ground, and that in a proper manner,—if he were to remove the stones and thoroughly drain his land in the fall, he would find *that* land in the spring perfectly dry, so soon as the snow disappeared. He

could then plough it deeply and properly instead of rooting like a pig amongst the stones, and his crop would be in by that time, until which, under the old plan, he would have been obliged to wait for the water to dry up to commence ploughing. As soon as one portion of his farm was in good order, he could then commence at the other, and he would find as the result, that the grain itself would be of a superior quality. For, as in the animal, so in the vegetable kingdom, poverty and bad drainage are the sure precursors of disease. His land would be dry and the crops sown early, thus avoiding rust and fly. There would be abundance of straw to make manure: for manure is to the land what food is to the body. By the cultivation of roots, his stock would be wintered in better condition, and would command a better price at the spring markets.

I have here endeavoured to shew you how the misapplication of labour affects the community. The quantity of land under cultivation does not yield that return which it should do in proportion to the acreage. Moreover, society is so delicately formed, that not only is the Province itself affected, but even Great Britain suffers, for, under the present system, we are unable to give that encouragement to emigration which we ought to do. With the present mode of farming, we can-

not afford to pay for hired labor, whereas under an improved system, every 100 acres should afford employment to one or more extra hands ; and I am confident that if our farms were properly cultivated, it would be far more beneficial to the country to encourage the emigration of regular laborers, than the present class of small farmers, in many instances so small that they are almost invisible, who distribute themselves over the country on the various free government lots, whose little capital is absorbed by travel and the purchase of the few articles which are absolutely necessary for the commencement of their new career. Hard-working men, full of hope, they settle down manfully to a strange work in a strange land, far from any markets, they begin poor, and, I am afraid, oftener than not, they die poor. Lured from their homes and friends, by flaunting advertisements and ingeniously twisted statements, a free grant of 100 acres is a bait too good to be resisted by their simple minds. They come out here,—they consume the little that they raise, if not run into debt, and instead of proving an addition to the country, wend their way to the cities, and end by becoming an actual burden. The classes of emigrants that we ought to induce to settle in this country are farmers who are possessed of sufficient capital to commence working upon

a liberal scale ; those who are possessed of nothing save a good constitution and a willing heart to work ; and lastly, mechanics. This would relieve the labor-market at home; the wealth of the Province would be increased, for there would be a greater demand for manufactures, and people would then find, what is really now the truth, that systematic labor at home is more remunerative than at the diggings or Western Prairies. But at the same time that we have our duties as individuals, Government has also its share of responsibility, for it stands in "loco parentis." In the Old Country the payment of from 10s. to £3 per acre rent, acts as a stimulus to the farmer. He must farm high or he would be ruined. Here, on the other hand, where the land is freehold and the taxes amount to a mere trifle, it becomes the duty of the Government, as the guardian of the interests of all classes, to step in and use encouragement to promote the interests of agriculture. This they are supposed to do by means of the Agricultural Societies, whose intention is good, although their practical utility in many cases is almost *nil.* I believe (but I write under correction) that in almost every Society their funds are distributed by means of prizes, ranging from half a dollar to twelve dollars, for the best animals, grain, agricultural pro-

duce, and implements. This I look upon as an erroneous system. I will take, for example, a class, say of draught stallions, in which there are three prizes of $12, $8, and $4. Perhaps half a dozen horses are entered, none of which are deserving of prizes. However, three get them, and immediately $100 or so are tacked on to their supposed value because they got a premium.

Now, would it not be better to diminish the number of prizes and make those that were given of some value, and to be positively withheld if the animals did not come up to the required standard? Say that a silver medal and a gratuity were to be given to the best stallion who should give his services to the mares of a limited number of members, and the same with cattle, sheep, and swine: that horse would then become known. His owner would have something tangible to shew, something worth competing for. His reputation would be at stake and his pride awakened. Take another instance: a man makes a common plough and gets $4 premium for it, simply because there are no competitors,—there is no new idea developed and no improvement upon the existing article, and, finally, a quantity of money is annually frittered away in small sums of half a dollar and a dollar in what are termed extra

prizes for things that have no more natural connection with agriculture than a Yankee clock-maker with a Peer's robes. Now were all these extra premiums to be done away with, there would remain sufficient to purchase a cup or plate for the best cultivated farm of a certain number of acres, and no farm should be eligible for competition unless it was fenced and drained in a proper manner, and certain root-crops necessarily grown upon it. Again, draining all except bush-lots should be as compulsory as road-making. According to the extent of a man's holding, he should be obliged to make annually a certain number of feet of line drain. And if there was some fund from which men could obtain money at a small rate for land improvements by making their farms liable, which sum should be re-payable in annual instalments, it would give opportunity to those who are at present without the means, of putting their farms into a better state of cultivation. Moreover, this is a subject which concerns every individual in the Province, for the great market for all manufactured goods are the country stores, and the greater the supply of agricultural produce, the greater benefit to the manufacturer.

I think I have shewn you that a misapplication of labour does exist in the Province, and our object must be to discover some remedy—some

remedy of a practical nature, which we can apply to the materials of which our Society is at present composed. The first and most important is education, not merely the rudimentary education of reading and writing, but an education as specially adapted to the agricultural community as that which is given to lawyers, divines, doctors, or any of the learned and scientific professions. And we shall see that this is all the more necessary in Canada, if we would only consider for a moment the elements from which many of our agriculturists are composed.

In the Old Country a man who had not been regularly brought up to it, would as soon think of taking to farming as he would of getting up to drive a locomotive, or piloting a vessel down the English Channel, unless he had received some previous education. But let that man, whether he be banker or tailor, lawyer or cotton-spinner, only get embarassed or find some difficulty in providing for his family, and a sheep-walk in Australia or a bush-lot in Canada offer him immediate relief. Dwellers in cities, many of them whose knowledge of the vegetable kingdom is limited to a box of grimy mignionette in an attic-window, who never grew an onion or a potatoe in their lives,—yet on their arrival in a foreign land, these same persons imagine that they are

to derive some extraordinary inspiration which will direct them in their new career. I imagine that every man has some vague indefinite idea of agriculture; but unless possessed of some further knowledge than this, I am afraid that their labor would be misapplied. It is very true, that after a few years, some men, who have taken to farming late in life, by careful attention, succeed in getting their farms into good order; but these are exceptions, and they are also clever, persevering men, who would have done well in anything that they had turned their attention to. In the present generation, we cannot hope for any very great improvement. Habits and ideas get formed and fixed with age, and we all know how a man dislikes to be told that he has been doing everything wrong all his life. But with those who are rising up it is different: they have no old, deeply-rooted prejudices to be eradicated, and it is to young Canada we must look for any great improvement in the Province. What we require is, that in certain districts there should be model farms, and it is no excuse to say that they have been tried already and did not succeed. We must not expect at first to see them self-supporting. Their benefit must be of an indirect character. They should be the nurseries of our future agriculturists. In this country, where (with the exception

of one or two Seigneurs) we have no large landed proprietors as in England, who nearly all of them have model farms, which, though they may not be actually remunerative in themselves, yet serve as examples to the tenant farmers, who reap the benefit of the experiments which are tried on the model farm, and the landlord's benefit comes indirectly from the improvement of those farms held by the tenants, and the consequent increase of rent. In this country, on the other hand, where our system is different, where the land is divided into small proprietaries, there are but few possessed of either the means or the inclination to risk their capital in experiments; it therefore behoves the Government to step in, and, by its assistance, establish model farms, which private individuals are unable to do. In addition to these model farms, in every section of the country, there should be at least one school, where, upon payment of a small extra sum, scholars might be instructed in chemistry, mechanics, and the principles of anatomy; which would teach them the uses of the various mineral and vegetable manures, the composition of the soil, the nature of animals, their propagation and adaptation to different purposes: and lastly, give them some knowledge of the construction of buildings and fences, machinery and the theory of draining. There might

be also lectures delivered, during the winter, on subjects connected with farming and the breeding of animals; whilst prizes might be given for the best essays on the same subjects, to be written by farmers and their sons. This would induce men to think and study more about the theory of their business, for it is really a very comprehensive one, embracing, as it does, so much of chemistry, science, and natural history—each of them subjects which require the devotion of a great portion of time to become thoroughly masters of. The following extract from a late English paper (the *London Standard*) will shew the feeling that exists at home with regard to this subject:—

"It may seem almost paradox, and indeed almost ridculous, to turn to an English farm for a proof of man's intellectual supremacy. Nevertheless, the fact stands that some of the most recondite principles of science and knowledge, profound and varied, are involved in its superior and first-class management. Ancient writers on natural theology drew their principal arguments from the wonders revealed by astronomy. PALEY justly considers these premises as too remote from the common track, and selects for his basis of proof the marvels displayed in the anatomy of the human body; and Lord BROUGHAM, in his introductory essay to the Archdeacon of CARLISLE'S great work, adduces the skill and design evinced by an analysis of the powers of the mind as one of the most remarkable testimonies to the existence of the CREATOR. In the same way it might be said, that the mysteries of nature brought to light by chemistry and geology, while they show forth the wonderful works of GOD and prove his supreme power, at the same time demonstrate the intellectual mastery of man over the earth and all its inhabi-

tants living or dead. There was a time when to talk of science in connection with practical farming was thought to be as absurd as cooking by the rules of the laboratory. But in our day we have come to do both. Neither the agriculturist, nor the grazier, nor even the cook, thinks it an insult to his common sense and practice to be told how to conduct the principal operations of his calling by the aids which chemistry affords him. Indeed, to the modern farmer the light of science, used either directly or indirectly, is indispensable. He can go out into his fields and almost see how the silica, alumina, lime, magnesia, potash, and phosphoric acid decompose his soil, and he can accurately tell whence all these came. He can classify his moulds, and tell wherein and why they differ, and, knowing the material required for any given purpose, he can supply it from other sources at pleasure. He understands the invisible atmosphere round him. He can recognise its constituents, and tell what becomes of the oxygen and nitrogen there, and how, when drawn off for the sustentation of plants and animals, they come back again and are purified after doing their duty. He is equally well versed in the properties of water, and he knows or can know what becomes of it all when drunk up by the thirsty vegetable life. He is quite a master of the composition of plants. He can tell how they are made out of the water, the soil, and the air, and what proportions of each go to constitute the several parts; why a leaf is a leaf, a root is a root, a stem is a stem, and a flower a flower, and how they acquire their colour and fragrance. He can tell what special and separate property makes a swede, a mangold, a blade of grass, or a grain of corn—the one distinct from the other, though all derived from the same soil. He can trace them to the building-up of the animal. He can show how vegetable material becomes beef, mutton, milk, cheese, fat, lean, and all the savoury and juicy qualities which gratify and nourish man. He can point out how plants and animals breathe, and to a certain extent live on the refuse of one another, and how thus their wear and tear is compensated and supplied. If he feeds his steer on wheat meal and oil cake, he knows what part of these makes bone, what fat, and what lean, and he can manage the supply for each accordingly. We do not say the run of our

farmers are up in this kind of knowledge. Indeed, very few of them are. But all of them may be. It is a kind of information quite comeatable. An education in any of our agricultural colleges will make our young farmers proficients in every branch of science appertaining to husbandry. But although the exact attainments we have described are not at present very general in our rural districts, the farmer no longer despises the aids of science. He begins to appreciate them sensibly. By and bye he will acknowledge and adopt them"

I think you will see how this matter affects those in the cities, for I mentioned at the commencement of this lecture the delicate manner in which society was linked together: so that the interests of the farmer and the manufacturer are most closely connected. You will see that it is the interest of the farmer to promote manufactures, and of the manufacturer to increase the products of the country, for the greater the natural products, the greater will be the amount to be exchanged for artificial produce. The cheaper the farmer can obtain his clothing, so much the more capital will he have to expend in improving his land. The greater the improvement, the greater the yield, and, with an increased crop, there will be a diminution of price; and the cheaper the mechanic can obtain his food, the cheaper will he be able to sell his goods. There will also be a greater demand for employment, bringing with it an increase of population.

Having reviewed the present state of agricul-

ture in this country, let us contrast it with the mode pursued by the Ancients, and, comparing the two, find whether we are as much their superiors as we would fain believe ourselves to be. The consul Pliny, writing from Rome, about 100 years after the Christian era, says:—"The disposition of the country is the most beautiful that can be imagined. Figure to yourself an immense amphitheatre, such as the hand of nature could only form. Before you, lies a vast extended plain, bounded by a range of mountains, whose summits are crowned with lofty and venerable woods, which supply variety of game. From hence, as the mountains decline, they are adorned with underwoods. Intermixed with these, are little hills of so strong and fat a soil, that it would be difficult to find a single stone upon them. Their fertility is nothing inferior to the lowest grounds, and, though their harvest indeed is something later, their crops are as well matured. At the foot of these hills, the eye is presented, wherever it turns, with one unbroken view of numberless vineyards, which are terminated by a border as it were of shrubs. From thence, you have a view of the adjoining fields and meadows below. The soil of the former is so extremely stiff, and, upon the first ploughing it rises in such vast clods, that it is necessary to

go over it *nine* several times with the largest oxen and the heaviest ploughs, before they can be thoroughly broken; whilst the enamelled meadows produce trefoil and other kinds of herbage as fine and tender as if it were but just sprung up, being continually refreshed by never-failing rills.

But though the country abounds with great plenty of water, there are no marshes, for, as it is a rising ground, whatever water it receives without absorbing, runs off into the Tiber. This river, which winds through the middle of the meadows, is navigable only in the winter and spring, when it transports the produce of the land to Rome; but its channel is so extremely low in summer, that it scarce deserves the name of a river. Towards the autumn, however, it begins to claim its title."

Here we have a man writing, only 100 years after the birth of our Saviour, in a style that would be justly applicable to the most highly cultivated districts of the present day. In those early times, they perceived the utility of water-meadows and the necessity of deeply ploughing and pulverizing their heavy clay lands, for they ploughed it, we are told, "nine several times." How much land is there in this country that is turned over more than once in a season? He

goes on, in a subsequent letter, to extol the excellence of the milk and the high condition of the cattle that was produced by the pasturage of these meadows, in the winter, when the stock came down from the hills. And again, in another letter, he writes, "What numbers of learned men does modesty conceal, or love of ease withdraw, from the notice of the world, and yet, when we are going to speak or recite in public, it is the judgment only of ostentatious talents which we stand in awe of; whereas, in truth, those who silently cultivate the sciences have so much a higher claim to regard, as they pay a calm veneration to whatever is great in works of genius,—an observation which I give you upon experience. Terentius, junior, having passed through the military offices suitable to a person of equestrian rank, and executed with great integrity the post of receiver-general of the revenues in Narbonensian Gaul, retired to his estate, preferring the enjoyment of an uninterrupted tranquillity to those honors which his services had merited. He invited me lately to his house, when, looking upon him only as a worthy master of a family and an industrious farmer, I started such topics of conversation in which I imagined he was most versed; but he soon turned the discourse, and, with a fund of knowledge, entered upon points

of literature. With what elegance did he express himself in Latin and Greek, for he is perfectly well skilled in both, that, whichever he uses, seems to be the language wherein he particularly excels. How extensive is his reading! How tenacious his memory. You would not imagine him the inhabitant of a couutry village, but of polite Athens herself. In short, his conversation has increased my solicitude concerning my works, and taught me to fear the judgment of those retired country gentlemen as much as those of more known and conspicuous learning. And let me persuade you to consider them in the same light, for, believe me, upon a careful observation, you will often find in the literary as well as military world, most formidable abilities concealed under a very unpromising appearance." What a silent rebuke is here given to us, and what a lesson may we not profitably learn from Terentius. I do not mean that it is necessary that we should be all skilled in the Greek and Latin languages; but it shews us, that although a man may be retired from the city, he may yet enrich his mind from the stores of literature. Through the medium of the different Mechanics' Institutes throughout the country, we have access (if they are managed as they should be) to well-selected libraries. For a mere trifle, their shelves

are open to us, where we can study the pages of history, and learn how other nations have reaped to themseves undying fame, and, also, how they have come short and fallen from their proud pre-eminence. We shall also find there the biographies of men of like natures to ourselves, which will shew us how, from small beginnings, they earned the highest distinctions of their country. They will also teach us how, by manful perseverance under difficulties, these difficulties have been cast aside and the chief object of a life's toil attained at last.

And it is good for us to study these subjects, that we may know that other men before us have been placed in similar situations to ourselves; how they were not merely content to live on from day to day, but their hearts were inflamed with a laudable ambition to excel; and how mighty empires have sprung up from less favorable circumstances than those which attend ourselves. But there is one great fact which should be ever present in our minds, that in whatever way we may apply our labor, unless we are actuated by a strict principle of honor and integrity, we can never hope to see our operations successful. And as with the wealth so with the character of nations, it of necessity takes its tone from individuals. Therefore, when we see such

an article as this from the *London Times* upon our public institutions, the unpleasant truth is brought home to us, that individual integrity must be but lightly estimated.

"One almost begins to think that there is some connexion between universal suffrage and a certain appetite for illicit lucre in the persons whom it nominates.

"Let us turn now to Canada. The Democratic Municipalities of Canada seem to understand the incidence of taxation just as well as the sovereign Rowdies of New York themselves. The rates they levy on property are perfectly enormous. Take, for an example, the town of Hamilton, from which its municipality extracts a rate of three and six-pence in the pound, calculated on the rackrent. But turn to the democratically-elected Canadian Parliament. The motto there is "Nothing for nothing," and that member is most prized by his constituents who can procure for them the largest share of public revenue. Thrice happy days of Walpole, when an hon. member was content to take for his vote a consideration in hard cash, and so close the transaction! Modern corruption is more expensive. Each municipality claims as the price of its support through its member of the Government of the day the grant of a large amount of public money, or, at any rate, the loan of the public credit to gaurantee what it may borrow. Thus the public revenue is burdened with heavy debts, and, becoming inadequate, not for the legitimate expenses of the Government, but for the process of bribing a whole community in detail with money raised from it in the gross, requires to be recruited by the imposition of new taxes.

"Before we adopt universal suffrage we really must ask for a little more information as to its tendency to generate pecuniary corruption."

The lesson which I myself learn from such a state of affairs as are here pourtrayed, is that a vast portion of the population must be unwilling to

devote themselves to honest labor and attention to business; but prefer to sacrifice their independence at the shrine of indolence and dwindle down from being public masters to become servants of the public. And the cause I hold to be that desire for the acquisition of wealth which distinguishes the present from any preceding age, —that adoption of a meretricious standard which renders the possession of superfluities a necessity, —that bitter struggle which is going on to what is called keep up appearances. The Ancients were noted for a thirst after knowledge; to whom we are indebted for almost every great discovery, —amongst others, astronomy, geometry, ship-building, the discovery of latitudes and longitudes, the lever and the screw, military tactics, architecture, and the principles of reasoning. The middle ages will ever be associated with a love of conquest and a spirit of adventurous discovery; but the present age, possessing all the advantage of the information of the preceding ones, ever boasting of its knowledge and enlightenment, it must be confessed, is most notorious for its love and display of riches. Not that any individual or nation is to be blamed for the acquisition or development of wealth on the contrary, but wealth should ever be esteemed as a means and not an object. It should not be valued because

it gives us the ability of arraying ourselves in more gorgeous attire, or living more sumptuously than our neighbours, but because it gives us the opportunity of advancing art and science, that it gives us an ability to raise those opprest with poverty and place them above the temptations of vice and iniquity. It is for these purposes that we should endeavour to develope the resources of this Province, that we may offer to the many thousands of our brethren at home who are daily eating the bread of sin or wasting in starvation the opportunity of fulfilling those duties, for the performance of which, equally with ourselves, they were created into the world, that we may be enabled to cultivate our intellects, to enlighten our understandings, and so refine our minds that we may do our share towards the regeneration of Society, and become something higher than mere consumers of the fruits of the earth. And in conclusion I would ask you to call to mind what I told you at the commencement of my lecture, that labor was inseparable from man's destiny, that labor was one of the means which the Almighty had granted us of working out our salvation. If you will remember this, you will see how intimately labor is connected with religion ; by which term, I do not mean the profession of any particular creed, but the great vital principal

of all faith, our duty to God and our neighbour. You will now see that in the misapplication of labor we are neglecting a portion of our religious duty, and if we go back again to history and look into the records of those past nations, which in some matters I have already shewn, you may serve as models. We shall invariably find that their extinction or decay is attributable to a neglect of this great principle of religion. We find that signal judgments have ever befallen them, it may have been sooner or it may have been later. Taking these histories then as models and warnings for ourselves, we shall see that it is incumbent upon, us to do something more than simply live moral lives, existing in a merely negative state. We have a positive duty to perform to our neighbour. To our neighbor in this country first of all, and next to those afar off. Whether individually or as a province we have yet a great deal to perform, and upon the manner in which we perform this duty, depends whether this nation shall exist to the end of nations, her name associated with all that is virtuous, good and noble, or whether she will be subdued, as were the Greeks, or utterly obliterated as the Babylonians. I do not expect that every one will agree with me in what I have said this night, but if it shall be the means of causing any man to think

over this important subject for himself, or to discuss it with his neighbour, I shall feel that the labor which I have bestowed upon this lecture will not have been misapplied.